February 24
1921

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them"* (PSALMS 89: 11).

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## DAYS OF CREATION.

THE Prophet Moses gave to the children of Israel a description of the creation, according to their understanding and in language they understood; much in the same way that parents explain things to their inquisitive children. Even the Lord himself talked to his followers in parables; and yet these simple stories contain the truth.

When the writer was a very young member of the Church he was once asked by an elder: "Do you believe the story of the creation as given by Moses to be taken literally?"

Now this question set me to thinking about it very hard, searching after the truth which I expressed in an article, "The Lord formed man out of the dust of the ground" (*Millennial Star*, 1918, page 419). But I also wished to know how this world was made? And I shall attempt to illustrate from the teachings of the great latter-day prophet, Joseph Smith, what the Lord has revealed about the creation of our beautiful planet, "Mother Earth," Idumea.

A clearer account of the creation is contained in the Pearl of Great Price than in the Bible, which record has been tampered with by many translators. Moses must have known better how this earth was created, as also Enoch, Job and Abraham, one of the greatest astronomers. He was taught this wonderful science by God through the aid of the Urim and Thummim; for we find in his writings proof that his knowledge about the movements and existence of the celestial bodies, their times and seasons, was far in advance of our present day scientists, though they possess some very perfect telescopes, the spectrum and the aid of photography; for he was taught by the Creator himself, and commanded to teach those things to the Egyptians.

It was once held by theologians that the Lord made the earth out of nothing, and also in six days of twenty-four hours' duration, or one hundred and forty-four hours. But this view

was held by an apostate clergy and not by the recognized servants of the Most High God, who held the keys to the mysteries of God; "It is the holy Priesthood that holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God" (Doc. and Cov. 84: 19). Unto Abraham the Lord gave a view, of the most glorious and enlightening splendor, of the pre-existent state of the host of spirits, ere this world was created, and of the time arrived for the spirits to clothe their spirit bodies with tabernacles of flesh and bones, when a council was held in which it was decided to organize an earth whereon they could dwell and advance a step further and enter into their second estate; when earth-life, with all its requirements, was planned, and its bounds were set, the rulers of God's kingdom were chosen and the plan of redemption foreordained:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born, And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Book of Abraham, Pearl of Great Price 3: 22-25).

Mark these significant words that proceeded from the lips of the great Creator of worlds: "We will take of these materials and make an earth whereon these may dwell." Observe plainly it was not from nothing, but from materials which existed already, which were suitable wherewith to form or organize an earth, whereon men could live, with all the essential materials for food, raiment, and comforts to make life a perfect bliss and fill the human heart with joy and gratitude and adoration to their wise Creator!

Moses, when transfigured, talked with the Lord face to face and the Lord told him: "Worlds without number have I created, and I also created them for mine own purpose. * * * For behold there are many worlds that have passed away, by the word of my power. And as one earth shall pass away * * * even so shall another come."

Here we learn of a great truth, that if one earth shall pass away, even so shall another earth come into existence. May we not reasonably presume that from the materials of such worlds our little earth has been made up? That the different formations, as we behold them in the earth-crust, or as they are called the "stone books"—the rocks, the coals and the minerals; have been

systematically brought together, according to the requirements of the inhabitants for which it had been organized? For instance, it was known to the Great Jehovah, who organized this world, what fertile soil and mineral wealth the regions and mountains of Utah contained, when He inspired President Brigham Young to select the barren place in Salt Lake Valley for a gathering place of the saints; though it was unknown to President Young himself. The statistics have shown Utah to stand in second place among the Union in the production of silver, seventh in the production of gold, with coal and salt enough to take care of its inhabitants for hundreds of years; the fertility of the soil is also unequalled.

The question has been asked: Why would the Lord create worlds only in order to destroy them again and remodel or form other worlds from them? The Lord said: "And for my own purpose have I made these things!" Just for the purpose indicated; some worlds are prepared to produce certain kinds of materials, they need not be necessarily inhabited, such as granite, marble, coal, iron, silver, gold, etc., to suit the needs, which the Creator foreknew would be essential to the inhabitants for whom the planet was designed. For instance, coal has always existed, previous to its discovery, though men did not know how to use it as they do now. And they used wood for fuel. Brigham Young tells us that it took him three days to gather a wagon load of wood and carry it down from the mountains to supply fuel for his family. Some of the brethren said, What shall we do when the wood is all used up? Well the Lord so ordained inventions by which the discovery and use of coal was brought about, and the extensive coal regions in Utah, as elsewhere, were explored and developed.

Now we come to the question, How long did it take to organize this world of ours? Moses' story of the creation tells us: "For in six days the Lord made heaven and earth, the sea and all that in them is." In the book of Abraham we read: "And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob" (Book of Abraham, Pearl of Great Price 3: 4).

That is, one day of the reckoning time with God is like a thousand years or 365,250 days, as we understand it. We were taught in school that the circumference of the earth measures about 24,000 miles, and the earth revolves upon its axis to complete one revolution in twenty-four hours. But this great celestial body Kolob is of such enormous dimensions that it takes a thousand years to accomplish one revolution, and this span of time is as one day to the Lord. According to this explanation it took six thousand years to organize our planet.

When we consider the mighty changes that have taken place during great earthquakes, the destruction wrought upon the landscape, especially in America, at the time of the Crucifixion, in but a few hours: or changes at the time of the flood when, in one hundred and ninety days of unceasing torrents of rain, the whole earth, even the high mountains, were engulfed; or in the days of Peleg when the earth was divided; and think of the mighty changes which are to take place during the Millennial reign of the Lord; what, then, cannot be accomplished in six thousand years?

The great Prophet of our day once said: "This world has been made up of broken planets and remodelled or organized into this earth on which we live." What beautiful and reasonable truth has been here revealed through this unlearned youth from the backwoods of America! Surely he was taught by Him, who is the Creator of the heavens and the earth, even the Great Jehovah! Hear it, ye learned and wise men, ye theologians, who say there is no need of new revelation, whereby finite men can profit! Or ye evolutionists, why do ye ridicule the word of the Lord, and yet accept doubtful theories simply because they travel under the guise of science?

It has been estimated on apparent physical facts that this earth is one hundred million years old. When such enormous periods of time were suggested by students of the rocks—or the stone book, a great war ensued between them and the clergy in defense of the first chapter of the Book of Moses, which lasted for many years, even until the sixties of last century. When the mist had cleared away, and the study of geology established the fact that this earth had not been made in one hundred and forty-four earthly hours, as modern theology would have it, theologians took refuge in the passages of scriptures which say: "That a day with the Lord is as a thousand years with men." As even this would not provide sufficient time to meet the proofs and facts that geology sets forth, the word day, as used in the scriptures, they now say, has come to mean an indefinite period of time.

But the declaration of the Prophet Joseph Smith that our earth was organized from different broken up planets disposes of both theories of the clergy and the scientists. The materials of which this earth is composed, like the rocks, the coals, the metals, and the soil could be hundreds of millions of years old, while they belonged to other worlds or planets, and yet in six thousand years they could have been organized and remodelled into this our earth. It has been argued by those who ridicule the Bible record of the creation that one has to possess a great amount of faith to believe that record. This may be true, and here is an illustration, as to how a new sun, or star is born, as set forth by a professor of astronomy, that requires a vast amount of faith

to accept or believe. February 25th, 1912, there appeared the following paragraph in a London morning paper:

"How new stars are born was explained at the Royal Institution recently by Prof. A. W. Bickerton, in the first two lectures on 'The new Astronomy.' Prof. Bickerton, who has been sent by the New Zealand Government to expound his theory of the birth of the worlds to scientific men in this country (England), said that new stars were born by solar collisons. The impact of two colliding suns he said, results in the formation of a third body; a brilliant star flashes out and becomes permanent. A complete collision of two gaseous suns would result in the formation of a new sun. Such collisions are not accidental, and do not occur at random. Gravitation is included among a number of agencies, tending to develop collisions; before suns come into collision they fall toward each other, and get up speed for hundreds of years. The tremendous speed thus developed is stopped suddenly in the colliding parts, and converted into heat. Thus in about an hour a new star is born, explosive force expands it, and it swells out its diameter at a speed of millions of miles an hour."

Prof. Bickerton, speaking of Nova Persei, the new star of the new century, also said it was so brilliant that "nothing equal to it had been seen, for three hundred years. It was ten thousand times as brilliant as the sun. And yet such theories are accepted as a matter of fact, just because they travel under the guise of science. If religion, or rather true religion, requires faith, then certainly a great deal of imagination is needed to believe many theories advanced by science.

The nebular hypothesis of long standing seems about to be superseded by a new theory, which appears to find acceptance among the astronomical scientists. It is as follows:

"Between Jupiter and Mars is a tremendous gap, in which a numberless host of small celestial bodies are distributed, they are called Planetoids, so named on account of their comparatively small size. The existence of those hosts of small celestial bodies, which move in elliptic fashion around the sun, it has been explained by some of the leading astronomers, could be fragments of some larger planets which had been in collision with other celestial bodies. And again; that these fragments, through magnetic attraction and other causes, have formed themselves into round worlds or planets." This theory was only advanced some sixteen years ago.

Apostle P. P. Pratt says this in the *Key to Theology*: "Moses came who knew his God and would fain have led mankind to know Him too, and see Him face to face. But they could not receive His heavenly laws or abide His presence. Thus the holy man was forced again to veil the past in mystery, and, in the beginning of his history, assign to man an earthly origin:

Man, moulded from the earth, as a brick!
A Woman, manufactured from a rib!"

It is the priesthood that "holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God; therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh" (Doc. and Cov. 84: 19-21). Surely the Lord God will do nothing, but he revealeth His secret unto His servants the prophets.

HERMAN STULZ.

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## THE THINKER.

BEHOLD the thinker! He is the trail blazer of progress, and happy millions enjoy opportunities that were first but the concepts of his brain. Out of chaos and void he creates patterns of excellent workmanship, by which the most lasting structures of human achievement are builded. Always he is in the vanguard, seeing the first visions, seizing the first opportunities, and marking the first tests.

Not in the parlor of opulence and ease, but in the sweat-shop you will find the thinker; often misunderstood, neglected, even abused; but courageous and hopeful, with an undying faith in the possibilities of the future. No mental cloud becomes so dense; no passion so intense as to obscure his vision of a more perfect day.

What a lesson, what a source of inspiration, do we find in the lives of the world's great thinkers! Socrates, Confucius, Sir Isaac Newton, Columbus, Washington, Lincoln, Edison; and may we mention him who towers above all—Jesus, the Christ? There is a host of others, and the total result of their labor is but a revelation to us of our own possibilities. They have demonstrated that man can think, must think, if he would manifest the divinity that is in him. Only by so doing can he become as God, whose masterful intellect designed the universe, with all its inconceivable glories; and whose first desire is to bring about the eternal happiness of his multitude of children.

Nephi, Utah. EZRA J. POULSEN.

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SAYINGS OF ABRAHAM LINCOLN.—Irving Bacheller, in reviving stories of Abraham Lincoln says:

There are many sayings which fell from the lips of the great Emancipator which are of immense value, and which are little known these days. In my youth they were in the talk of every family circle. Here are a few of them:

Thieving isn't honest; but some people don't seem to find that out until they've tried it.

The ground must touch a man before he can amount to anything.

There are always some people who are trying to put the big kettle inside the little one.

If you don't believe in the sway of fashion just go to meeting with your wife's hat on.

My brothers, let us not be too sure of the politics of God.

His skill in hitting the bull's-eye was due largely to his long, clear vision. His humor put wings upon his words, so that they traveled far, even into the little valley where I spent my boyhood. Often I heard my father laughing over some droll remark of Mr. Lincoln's. He would put down his paper and speak of the truth of it.

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## JIM MORGAN, L. D. S.

He didn't have much schooling—no diplomas nor degrees;
Men used to say: "Jim Morgan, he don't know his A. B. C.'s;
The one thing on Jim Morgan's mind, is his big cowboy hat."
And then they'd laugh and laugh, as if they'd hit it plain and pat.

Jim said to me one day: "Old pal, what some folks claim to be
'The higher ejjicashun,' don't look high at all to me.
I kind a pity them that thinks religious folks are fools,
And says the boys are 'sissies,' them that goes to Sunday schools.

"Some chaps that thinks they know a lot have missed the mark a mile;
For 'taint how much ye learn that counts, but what ye learn worth while.
Some men learn best attendin' school, some plowin' up the sod;
But the most that any man can learn is, What's the will of God?

"I reckon the One that gave us breath to breathe until we die,
Meant us to git the knowledge that we'll need most by and by.
Money's the biggest thing to some; but anyone that's wise
Knows life means more than gittin' rich, outsmartin' other guys.

"A bank account—sure, that's all right, and good for you and me;
But 'taint the price of happiness, in time nor 'ternity.
It won't count much in worlds to come, when man with God shall dwell;
But how you've used it—that'll count, and help make heaven or hell."

Jim's eyes were now a-blinkin' like an owl's—the wise old bird!
"Yes, this here 'ejjicashun' is a mighty darn big word.
I'd like to be an L. L. D. or a B. A., I confess;
But I would rather be myself—Jim Morgan, L. D. S."

St. Louis, Mo. C. Byron Whitney.

THURSDAY, FEBRUARY 24, 1921.

## EDITORIAL:

### GETTING A TESTIMONY.

"I LOVE them that love me; and those that seek me early shall find me" (Proverbs 8: 17).

Having a knowledge of the Divine will, and the consciousness of doing it, is the highest privilege accorded man, living in a gospel dispensation. It is one within the province of men of our time to enjoy, and indeed it becomes a duty to those that are known as saints. We hear the veteran fathers of Zion, the elders, and often the sisters, testify that this priceless knowledge has come to them; that a few years ago, in the homes of their nativity, they were ignorant of the possibilities of men in search of the Divine will and favor. But when the servants of the Lord visited them and proclaimed in their hearing the sacred principles of faith, repentance and baptism, their hearts warmed to the admonitions they received, and they were glad to test the virtue of the doctrine, which believing and obeying, would secure to them that greatest of heavenly gifts, the Holy Ghost.

The Holy Spirit is the intelligence by which the Almighty has created and governs the universe. It is that holy influence which operates upon the spirits of men and gives them understanding. Being the only light and spirit which God heeds or is governed by in all His works and providences, whosoever receives of it, learns of those works and providences so far as they relate to himself. There cannot be a more important truth than this. It is the very foundation of prosperity and success, and the only principle by which we may hope for reward beyond the grave. "To know the only true and living God is life eternal."

To those who receive this Spirit it is given to know the purposes of Jehovah. They are informed of His requirements at their hands; of their connection with Him in the labor to be done, and of their responsibility to Him and their fellow men, in consequence of the knowledge which is thus vouchsafed unto them. We speak of the teachings of this Spirit as knowledge, because whatsoever it manifests unto men is without doubt. There is left no room for equivocation nor argument. Its whispering is the end of controversy. It, being the mind and will of God, is the truth, the whole truth and nothing but the truth. No man that ever knew the promptings of the Spirit of God, and was guided by its counsels, can say that he erred or did wrong. An acquaintance with the voice of the Spirit develops into a princi-

ple of revelation to those who cultivate it, bringing them closely into the confidence of God and directing their footsteps in life, in that path which he would have them follow. It is the only sure guide, that will not lead astray.

If we obtain this Spirit in childhood, before our sunny lives are darkened with the heavy clouds of sin, and grow up to youth under its direction, and are inspired by it in the vocations of manhood, we become perfect men, even "unto the measure of the stature of the fulness of Christ." We are therefore qualified to do the work that God placed us upon the earth to do. This is a grand thing, in these days of infidelity and confusion, when, so far from intelligently carrying out the designs of the great Creator, men dare to deny His very existence and set up for themselves systems and schools without God, which they suppose will rear children up to the most perfect standard of intelligence and manhood possible for human creatures to attain.

How short-sighted and insufficient such philosophy is! If men cannot know the intelligent purposes of the great controlling mind, that rules and governs all things, how can they exert the influence that an understanding of these things would give them? And further, as He is interested in the affairs of men, in the welfare of humanity, in the education and perfection of His children, what a lamentable thing it is for us to go through life, groping in darkness, never realizing that the very highest order of intelligence might direct our aims and govern our pursuits, leading us to triumph, where our waywardness would only bring signal failure and distress! How much better to believe that, being children of our Heavenly Father, there can be no presumption in asserting our right to know him, nor error in obeying the principles and observing the doctrines which testify that he is.

What does it avail a man if he devotes the studiousness of childhood and youth, the strong efforts of manhood, and the feeble exertions of old age, to the acquisition of knowledge, which testifies not of the requirements of God upon him? He may have stored up philosophy, have a profound knowledge of science, of the history of men and nations, and of the religions of the world, but if, as his steps totter to the grave, he discovers that God has been in the world and he knew it not, all these years, the consciousness of wasted time and lost hopes, if not of irreverent unbelief, must strike with a chilly hand the temple in which he has laid away his treasure, and which now shows only emptiness.

In an age when it is possible for men to know the designs of God, this knowledge should form the basis of their education. Any other plan or principle of instruction will be profitless if not dangerous to those who are taught under it; for how are we to avoid coming in conflict with the purposes He has decreed to

come to pass if we are ignorant of those purposes. If we should oppose them, there can be nothing but failure and defeat. No man can withstand the decrees of the Almighty; better for him never to have been born, than attempt to resist them. It appears, therefore, essential to success in life, that we should know and harmonize our lives with the will of our Father in heaven. How shall we know? It is plainly told: "And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them and said * * * If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

J. F. W.

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## A SAD ACCIDENT.

THE accidental death of James H. Willis, thirteen year old son of Brother and Sister James Willis, called forth the loving sympathy of all the Liverpool saints. He was riding on his bicycle in the company of George Albert Smith, Jr., on Saturday morning, February 12th, 1921, when he lost control of his wheel and ran in front of a passing motor dray at the corner of Deane Road and Edge Lane, was run over and fatally injured. He was taken to the Royal Infirmary, received medical aid, his relatives were called and the elders administered to him; but all in vain: he passed away in the afternoon at four oclock. The funeral was held at Durham House, on the 17th. President Smith and Elder Wells spoke briefly. Prayers were offered by Elders James and Cottam. Sweet hymns were sung by a mixed quartette, Elders Wheeler and Burt, and Sisters Edith Smith and Maude Smith; beautiful flowers in profusion were sent by friends of the family and school-fellows. Elder Burt, Moroni Easter, Brother Barwick and George Albert Smith, Jr., were the pall-bearers. The grave was dedicated by President George Albert Smith.

He was a fine youth; a good school-boy, regular in attendance at Sunday-school and other meetings. He had been ordained a deacon in the Church and was of so sweet disposition and superior character that his loss will be keenly felt by his associates, and is a particularly sorrowful bereavement to his family. But he was prepared, perhaps as perfectly as anyone that ever died, to go hence into the spirit-world—the paradise of God—to continue there in the service of the Lord according to the preparation he had made in this life, and the demand to be made upon him in the world of spirits. It is a glorious faith and sure testimony of the Latter-day Saints that this is the destiny and occupation, until the resurrection day, of such as he who die in the Lord. The assurance of it relieves death of its sting, the grave of its victory.

J. F. W.

## CONFERENCE APPOINTMENTS.

THE Semi-Annual Conferences of the British Mission are appointed to be held as follows:

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| Bristol ... ... ... ... ... | Sunday, | March | 6, 1921. |
| Birmingham ... ... ... ... | ,, | ,, | 13, ,, |
| Manchester ... ... ... ... | ,, | ,, | 20, ,, |
| Irish ... ... ... ... ... | ,, | ,, | 27, ,, |
| Liverpool ... ... ... ... | ,, | April | 3, ,, |
| Norwich ... ... ... ... | ,, | ,, | 10, ,, |
| London ... ... ... ... ... | ,, | ,, | 17, ,, |
| Nottingham ... ... ... ... | ,, | ,, | 24, ,, |
| Hull ... ... ... ... ... | ,, | May | 1, ,, |
| Leeds ... ... ... ... ... | ,, | ,, | 8, ,, |
| Sheffield ... ... ... ... | ,, | ,, | 15, ,, |
| Newcastle ... ... ... ... | ,, | ,, | 22, ,, |
| Scottish ... ... ... ... | ,, | ,, | 29, ,, |

The respective Conference Presidents are requested to make the necessary arrangements for these conferences in ample time, and to notify this office, and give public notice, when details as to time and place of meetings are perfected.

GEORGE ALBERT SMITH,
President of the European Mission.

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## GREAT MEN'S AUTOGRAPHS.

THE manuscript room in the British Museum contains some rare literary curiosities. It must be very entertaining to the student of character by means of chirography. Not only does the collection of autographs include those of many sovereigns and potentates, but also those of many persons of eminence in Great Britain as well as some of individuals of foreign nationality. In this collection, at least, that caste which is believed to be the curse of the living is, to all appearances, obliterated as thoroughly as the grave is said to do it; for the names of men famous for their intellectual attainments attract no less attention than do those of wide reputation because of birth and because of the victories of arms. The preservation of these autographs and their accessibility for the inspection of the admiring and curious, is desirable as offering an opportunity for observing the development (perhaps "evolution" would be the better word, in this evolving age) in the character of penmanship during the period this collection embraces down to the present time. Here, in "his own hand write—writ it hisself,"—as we read of Columbus in "The Innocents Abroad," are to be seen the names of men famous over the civilized world: Francis Bacon, a work in his own hand,

with signature attached; Erasmus, the scholar and reformer; Martin Luther, his name being in the Wittenberg Bible of 1541 as well as his ninety-five Theses against the Indulgence of 1517; Sir Walter Raleigh, Sir Thomas More; Wm. Penn, Sir Isaac Newton, Michael Angelo, the second coming of Italians; Paul Rembrandt, Jos. Addison, Dryden, Dean Swift, the great Pitt, George Washington, Lord George Gordon, in a letter declining the purchase of a yacht which had been tendered him, the signature being "Noel Byron;" Edmund Burke, a plain hand; Charles J. Fox, the great statesman, orator and gambler; Oliver Cromwell, writes a plain straight hand, easily read; John Milton, the signature being to the deed of the sale of "Paradise Lost;" Locke, Dr. Johnson, in addition to whose autograph is shown, in his own hand, the tragedy of "Irene;" Thomas Babington Macaulay, besides whose signature is the manuscript of the concluding chapter of his History of England. The original draft of Sir Walter Scott's "Kenilworth" is with his signature; it gives evidence of very little alteration, while the writing of Macaulay shows a great deal of change. Robert Burns' name is to his autobiography; Lawrence Sterne, the erratic minister and author of "Tristram Shandy;" Alexander Pope's "Iliad," which bears evidence of such painful revision that it cannot be likened unto anything known; an autograph production of Edmund Spenser; Wellington's name appears to a note, in which he gives the number of cavalry under his command just previous to the battle of Waterloo. Mendelssohn, F. P. Schubert, L. von Beethoven, W. A. Mozart (who is yet accounted the greatest composer that ever lived), Joseph Haydn, G. A. Rossini, Sir H. Bishop, G. F. Händel and Meyerbeer are the names of eminent composers whose autographs are scrutinized by the curious. The original manuscript of several of the productions of these composers can be viewed by the interested, side by side with which are also displayed books showing the progress made in musical notation, many of which are superbly bound and beautifully illuminated. One is also attracted by a number of magnificently embossed and vellumed works with illuminated borders, containing songs and prayers in metre and interspersed between which are lines of music. The last letter written by Charles Dickens is here also; the signatures are also shown of Bulwer Lytton, Dr. Jeremy Taylor, George Whitefield, the great preacher,; Johann Wolfgang von Goethe; Ben Johnson, "O, Rare Ben Johnson;" Melancthon, the reformer; Tasso, Voltaire, Catharine Parr, John Knox, Sir Philip Sydney, the soldier, who while lying wounded on the field and famished with thirst, waived the proffered water to a poor private who lay near him and craved it; Hampden, Sir Christopher Wren, Ariosto, Galileo, Moliere; Calvin's name is to an autograph production; Cardinals Wolsey and Cranmer, and Thomas Gray, with the original draft of his "Elegy Written in a Country Church-yard."

It seems singular, but it is nevertheless a fact, that everything about the edifices which contain either the reminiscences or bones of the great dead, though constantly thronged with the living, suggests the presence of a power for dissolution which cannot be escaped, which obtrudes itself everywhere, and which gives a marvelous emphasis to the words of this poem that are shown on the open page:

> The boast of heraldry, the pomp of power,
> And all that beauty, all that wealth e'er gave,
> Await alike the inevitable hour,
> The paths of glory lead but to the grave,
>
> Forgive, ye proud, the involuntary fault,
> If memory to these no trophies raise,
> Where, through the long drawn aisle and fretted vault,
> The peeling anthem swells the song of praise.
>
> Can storied urn, or animated bust,
> Back to its mansion call the fleeting breath?
> Can honor's voice provoke the silent dust,
> Or flattr'y soothe the dull cold ear of death?

Among the autographs of sovereigns are: Richard III., Henry VIII., Anne Boleyn, Jane Grey, Queen Mary, and her will; a book of prayers copied by the masculine hand of Queen Elizabeth; Queen Anne, J. Stuart, the Pretender, Georges I., II. and III.; Emperor Charles V., Francis II. of France; Philip II. of Spain, Catherine de Medici, Louis XIV., Peter the Great, Charles XII., Frederick the Great, Catharine II. of Russia, and Napoleon Bonaparte.

A sketch of the battle of Abonkir by Nelson is among other curiosities; a portion of the original draft of Hogarth's "Line of Beauty"; the original act of constituting the municipal council of Cologne. To this interesting document are attached twenty-three seals, varying from three and a half inches to one inch in diameter. They hang from the document like the pendulums of clocks, and together resemble the weights one frequently sees hanging pendant from some old broken dish which has been stuck together by a cement in which the relic-hunter is advised to invest. In the olden state documents the seal is a tremendous affair, not being far from the size of a horse's hoof. Another singular document is a manuscript folio of commentaries on some of the products of Pope Innocent VI. It was partially destroyed by the fire at Ashburton House, Westminster, 1731. Here also is the Mazarin copy of the first Bible printed, a copy of which brought £3,500; also the first printed psalter; the first book printed in France; "The Dictes or Sayengs of the Philosophers," printed by Caxton at Westminster, in 1477, being the first book printed in England. There are also collections of other manuscripts which might be enumerated without end. It is a curious place and an interesting one to persons with a library leaning.—WANDERER.

## IS IT TRUE.

Is it true that the Lord has again opened the heavens and revealed Himself to man? Is it true that revelation is again had amidst the sons of men? The Mormon elder, with pure face, earnest heart and sparkling eye, tells you that it is; he tells you that, in answer to the earnest prayer of a youth of fourteen, the Lord himself came down from heaven, and that the Father accompanied Him, and that from that time till the day of his martyrdom he was in continued communication with the heavens; and heavenly messengers repeatedly visited and communed with him. On the other hand, the ministers of the world tell you that communication between God and man ceased with the apostles, never more to be resumed, and to prove it they quote the last chapter in the Bible, Rev. 22: 18: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Now, which is one to believe, the minister one has associated with all one's life, or the Mormon elder from over the seas? The Mormon elder, seemingly, stands alone in his testimony, while the minister is backed by books, newspapers, periodicals, etc. How can the vexed question be settled? The minister has spent years in preparation for the ministry, and has studied Hebrew, Greek, Latin, in order that he may read the original Bible manuscripts; the Mormon elder, as a rule, as was said of one of our English writers, knows "little Latin and less Greek," but has come, with little or no preparation, straight from the office-desk, workshop or field. Which, therefore, should have the greater knowledge? The minister or the Mormon elder? Reason and common sense both answer—the minister.

Now, as the minister and the Mormon elder cannot possibly meet on the ground of an equal education, we must search for some one thing they hold in common, and, strange to say, we find it in the Bible. Yes, both profess to believe the Bible. Both declare they have proof for their differing belief in the same Bible. Let us, therefore, bring them before the bar of justice and let the Bible be their judge.

The minister's basis for his belief has already been stated. Now what of the Mormon elder? He takes his Bible, and, opening it at Amos 3: 7, reads, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," and he says, that is enough for him. How can revelation have ceased when the Lord distinctly says by the mouth of His prophet that nothing will ever be done, no great event will ever take place, unless communication is first established between God and man by a prophet. Now arises the necessity of reconciling the words of the prophet John with those of the prophet Amos. Amos

says, in effect, revelation cannot cease to be while the earth lasts; and John, if the world interprets his words correctly, says revelation ceased with him. Which is one to believe?

Turn to Deuteronomy 4: 2. Here we read: "Ye shall not add unto the word which I command you." Turn also to Proverbs 30: 6, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Turn again to the words of John, Rev. 22: 18. You merely skimmed them before. Do as John Ruskin advises, read them word by word. "The-words-of-the-prophecy-of-this-book." Pause here. What book? The Bible? No. John the Revelator was not thinking of the bible when he penned those words. How do we know? Because the bible was non-existent at that time. The bible, according to J. B. Pearce's *Bible Encyclopedia*, is "A Divine Library," made up, like any other library, of the books of different men. Revelations, therefore, is but one book of a library of books, which was first published, as a whole, in 1382, and has the name of John Wycliffe associated with it, as every Bible student knows.

Taking the Bible, then, as it stands, Moses 1451 B. C., Solomon 900 B. C., and John 96 A. D., all give us the same command, and what was that command? Simply to leave the books they had written just as they were. They said, add nothing thereto and take nothing therefrom. The ministers keep silent about the latter part of the command, for well they know it has not been kept. The encyclopedia above quoted has this also to say about the Bible: "The New Testament contains writings belonging to the Apostolic age, *selected*, be sure not to miss this word selected, by the Church; so that if the Mormons must stand condemned by Rev. 22: 18, the world must stand condemned by Rev. 22: 19. Taking the ministers of the world, therefore, and judging them by their own findings, they have no argument to offer to support their statement that revelation has ceased. Again, it is a historical fact that John the Revelator wrote his epistles after his revelations. Moses and Solomon both gave the same command regarding their writings; so the mere accident of placing the same command given by John as the last chapter in the last book of the "Library of Books"—the Bible—does not and cannot close the mouth of the Lord and make void the declaration of His other prophet—Amos.

Now what of the Mormon elder? Can he substantiate his statement that revelation has not ceased? Take the Bible. Every important event mentioned there was heralded by revelation; the flood, captivity in Egypt and Babylon, birth, death and resurrection of Christ, destruction of Jerusalem, etc., etc. Now the Mormon elder takes the Bible in hand and adds to this list. He turns to Gen. 49: 22-26, and humbly points out that Revelation has revealed the fact that America is the land promised to Joseph. He points to the Red Indian and says, "There is the

literal descendant of this same Joseph." He points to Isaiah 29. and then, taking up the Book of Mormon he says, "This is the book Isaiah mentioned with prophetic eye and saw taken from the ground in the last days." He turns to Malachi 3: 1, and 4: 5-6, and says: "Behold our temples in America! the land promised to Joseph; behold and know that Elijah has again been to the earth, and the temples of the Lord are the result." Then again he turns to Isaiah 2., and, pointing with pride to the land that gave him birth, "Utah, the Star of the West," he says: Lo and behold! has revelation ceased? Was Joseph Smith a prophet of the living God? Let this fair state of Utah, redeemed from the desert, and now second to none in fertility, answer your question, for Christ himself said: "By their fruits ye shall know them."

Is it true? Has commmnication again been established between God and man? Yes, and yes again. The state of Utah, the Mormons who made that state, the elders in the mission field, and above and through and below all else, leavening the whole, the priesthood of God in our midst and the miracles which they perform, all proclaim with one accord Hosannah! glory to God! revelation has not ceased; His priesthood is upon the earth, communication between God and man is again established; and soon Christ will come and reign on earth. Therefore, ye elders of Israel, out in the world which knoweth you not as it knew not your Lord and Master: "Be not afraid, neither be thou dismayed, for the Lord, thy God is with thee whithersoever thou goest." True is the gospel you are proclaiming! True! true! are the words of Amos: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Ogden, Utah. MOLLIE HIGGINSON.

## FROM THE MISSION FIELD.

**Baptism.**—A baptismal service was held at Durham House, Liverpool, Saturday, January 29th, 1921, when three adults were baptized into the Church, Elder John A. Burt officiating. President George Albert Smith gave a short talk on the necessity of baptism. The confirmation took place at the water's edge.

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